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child (!) (*ὁὐδὲν ἄρσεν*, Rev. 12:5). He is forced to hold, with the Muratorian Fragment, that John preceded Paul as a pioneer in founding the churches in Asia, notwithstanding that Paul was so careful not to build upon another man's foundation (Rom. 15:20), and in spite of the fact that Acts 19:1-7 tells us that the pre-Pauline church at Ephesus was a John-the-Baptist church! To explain, as he does, the harlot Babylon of chaps. 17 and 18 to mean Jerusalem is, I also think, untenable.

Professor Terry's attempt to interpret the book so as to vindicate its unity is inadequate, and his reasons for an early date are not convincing. His treatment, notwithstanding its unfortunate weaknesses in these respects, admirably makes application of the book as a whole to that in which its ideals are undoubtedly to be realized, viz., the gradual conquest of the world by Christ. This legitimate application of the general scope of the Apocalypse is really much more independent of any theory of authorship and date than Professor Terry's book would lead us to suppose.

The volume concludes with an appendix, in which brief but excellent notices are given of the principal extra-canonical apocalypses.

The work is characterized by much learning, ability, and candor. The writer exhibits a knowledge of most of the modern literature on the subject, even when it does not influence him, and has produced a work which no student of biblical apocalypics can afford to ignore, and from which all may learn much.

GEORGE A. BARTON.

BRYN MAWR COLLEGE,
Bryn Mawr, Pa.

THE PROBLEMS OF JOB. By REV. GEO. V. GARLAND, M.A. London: James Nisbet & Co., 1898. Pp. xii + 366. 7s. 6d.

HAS the age been wrong these later years in making more room for the human element in its view of inspiration? This is the question which, though not directly relevant, it would seem, to an analytical study of the problems of Job, is rather insistently urged upon us in this book, both by numerous hints scattered through the main argument and by two supplementary chapters. And we have only to note the kind of product that the author's idea of its origin makes of the book of Job to get all the data we need for the answer; though it may turn out not to be the answer that the author seeks. If we will participate with him in his study, we must with him understand that the

whole action of the book of Job, including the initial scene in heaven and the theophany at the end, was literal history, and that the words of Job and his friends, essentially as we read them, are the faithful transcript of an actual discussion. Our one alternative to this is to deny the inspiration of Job altogether; for the Holy Spirit must not be supposed to have revealed truth through the medium of mere human invention or imagination, or to have represented that anything is true which is not objective fact. To this view we are not disposed here to say either no or yes. Our remark is that from it the literary element, in any free originaive sense, is ruled out. It does not seem to have occurred to our author that the book of Job is poetry; nay, we believe we are doing him no wrong in thinking that he would resent calling it literature at all, except in such rudimental sense as we attribute to the minutes of a parliament or a debate.

The book before us has the interest of one virtue—consistency. It is true to its emphasized idea of the agency of inspiration from beginning to end; we are compelled to say also it is color-blind to whatever lies out of the track of that view, so that, in fact, we are unable to accord it the final word even in its specific analysis of the problems. There is interest for us also in seeing the logical consequences of the idea so naïvely accepted: we of the broader view are saved the trouble of urging them; while also without abettal of ours, and not without sadness, we behold that monumental book which we had come to reckon among the supreme works of human literature translated, whether in spite or in consequence of the divine agency postulated for it, from poetry into prose—nay, beyond that, into prosaism.

The manner in which, pursuant to our author's theory, the book of Job was most probably originated, reveals—when we consider the result as we have come to estimate it—the most wonderful day's achievement of which the world holds record. We may describe it somehow thus: On the last day of Job's extended period of suffering, when the spiritual fruits of his hard experience were all ready to gather, when the friends, each with a name etymologically significant of his character and hailing from a place named for his spiritual attitude (such is the remarkable way in which the Spirit draws the lines of history and allegory together), were all in place as the ordained foils to Job's complaints and questionings, the great discussion was held; and from morn till dewy eve the personages of the history rehearsed their speeches, while an unknown reporter, presumably the same to whom had already been (or was to be) revealed the vision or

account of the prologue in heaven, took down the record for providential transmission to posterity. Here, then, we have the book of Job as it may conceivably have been at once acted and composed. The contemplation of it provokes some very baffling questions; which, however, our author would not like us to cherish, lest thereby our human reason strike out too venturesomely for itself. We hope it is not irreverent to prefer the modern idea of its genuinely human and genuinely literary origin; or to deem that the endowing of one human soul with spiritual insight and poetic skill to put the mind of God into living words would have been as truly divine as to have got up a kind of stage-play in which the inspired thought is filtered through the speech of a miscellaneous company.

This account of the memorable discussion is not intended as a travesty, but as an honest attempt to put into concrete form what is at once the logical involvement of our author's view and a main datum from which he handles the Job problems. Through all the perusal of his analysis and paraphrase runs, in the reader's mind, a haunting sense of automatism, as if actors and speakers were not genuinely themselves, but manipulated; or, to use a comparison more admmissive of personality, as if they were speaking into a phonograph, and producing therefore what is essentially phonographic thought, with its unhappy suggestion of rehearsal and performance. Of course, no such conscious feeling as this is to be attributed to the author; but we cannot help wishing that a saving sense of humor, which seems to have been denied him, had brought it enough into his consciousness to give buoyancy and everyday interest to his study. For now the unperceived automatism is transmuted into a kind of pervading one-sidedness of effect, as if the author's mind had become so subdued to the merely theological color as to have atrophied the warm, palpitating, natural literary sense. This, we suspect, is actually the case, and this is our main criticism of the book. The problems here raised do not seem to be the frank problems of the man Job, with his bewildered human cry, his sturdy honesty with himself, his fearless remonstrance against the iron mystery that surrounds him; and in following the writer's analysis we are stranded wholly outside of the tides of poetic feeling, imagination, lyric intensity, and insight that so thrill us in the book of Job. In place of this we are mere auditors at a dogmatic debate. To say this is not to remonstrate against treating the problems of Job for what they yield of dogma; that is entirely legitimate; it is merely to express regret that the really vitalizing data are so ignored. If ever a

seeker after God existed of whom the old adage was true, *pectus est quod theologum facit*, it was the patriarch of Uz. To get at the deep problems of his soul, therefore, and to solve them, we must take note, not of the intellect alone, but of all the powers of life, in their free play and expression, and of all the feelings that wreak themselves in poetic thought and image. Short of this the true coloring, the vital emphasis, the key-word, are not found.

Among the charisms enumerated by St. Paul was one with the very interesting name, "the discerning of spirits." It is a charism much needed by any whose interpretative study leads them to those regions of thought and experience where the deep heart of man and the chastening spirit of God meet. We accord hearty acknowledgment to the labor and the conscientious care that have gone to the making of this book; we cannot speak so highly of the tissue of the thought, which seems to us lacking in clear-cut definition and focus; gravest fault of all, it is only in very imperfect degree that the author has discerned the vital spirit of the book of Job.

JOHN FRANKLIN GENUNG.

AMHERST COLLEGE,
Amherst, Mass.

DAS BIBLISCHE "IM NAMEN": Eine sprachwissenschaftliche Untersuchung über das hebraische בָּשֵׁם und seine griechischen Äquivalente (im besonderen Hinblick auf den Taufbefehl, Matth. 28:19). Von JUL. BOEHMER. Giessen: J. Rickersche Verlagsbuchhandlung, 1898. Pp. 88.

THE author of this monograph is stirred up to investigate the exact meaning of the baptismal command given in Matt. 28:19, because from the beginning this passage has been the subject of different translations and explanations. Tertullian rendered it *in nomen*; Cyprian, followed by the Vulgate, *in nomine*; Luther, "in Namen;" Weizsäcker, "für den Namen;" others, "auf den Namen." In view of this variety of rendering it was worth while to ascertain precisely what the formula was intended to signify. The author rightly takes it for granted that the original form of the command was Aramaic, and, accordingly, that its significance can only be seen in the light of its antecedents in the Old Testament. He, therefore, makes an inductive study of the various uses of בָּשֵׁם and kindred expressions throughout the Hebrew text of the Old Testament, and traces these uses in their Greek forms in the LXX. The equivalent of בָּשֵׁם in the LXX he finds to be ἐν τῷ